

BUCHANAN'S

JOURNAL OF MAN.

VOL. III, NO. 3—SEPTEMBER, 1851.

ART. I.—THE ORGANS OF MIRTHFULNESS AND WIT.

In the whole catalogue of human faculties, there are none more remarkable—more strange, or more puzzling to the philosophical inquirer, than Mirthfulness and Wit. Their whole action is so *bizarre*, and of an order so contrary to respectable propriety, and sober-faced reason, that we are sadly puzzled to account for their intoxicating movements. Why should a man all of a sudden, upon perceiving a certain, peculiar, and inexplicable association of ideas, open his mouth widely, and send forth explosive noises, with a violent action of his abdominal muscles? Ask such a question of the earnest and sober looking organ of Reason, and it looks curiously into the mysterious connection between the sounds of the explosive guffaw, and their supposed intellectual provocation. But Reason fails to detect any connection. It returns bothered and bewildered, and protests against such laughter as a very ridiculous and absurd operation. But men will laugh, and a certain amount of ludicrousness, will produce that effect, as surely as a certain amount of danger will excite our fear. But when we come to enquire into the philosophy of laughing, our faculty for sober philosophical enquiry seems to be out of its element in taking up so ludicrous a subject. Why the abdominal muscles, which usually bestir themselves for violent muscular efforts, or on account of pain, should all of a sudden become convulsed, merely from a pleasant impression, is one of the unaccountable things with which nature delights to puzzle us.

Our best physiologists would be sadly puzzled to explain a sneeze or a cough, in which there is an obvious irritation present, to account for the spasmodic action of the muscles. But as for accounting for laughter, no one would dare to attempt it. Nor

indeed, have our philosophers been very successful in determining what it is, which acts as a motive to laughter. We laugh on account of something which is deemed ludicrous; but what it is which renders the circumstance ludicrous, what it is that arouses our mirth, has never yet been satisfactorily explained. The ludicrous emotion itself, is a puzzle—its cause in witty or ludicrous associations of ideas is a puzzle—and its effects upon the human body, in spasmodic laughter, and in general relaxation of the body and mind, are equally mysterious.

That the organ of Mirthfulness should relax the tension and diminish the energy of the muscular system, might be expected from its location. The intellectual group in which it is situated being antagonistic to the bracing, energetic region of the occiput, we may readily suppose that Mirthfulness, like Sympathy, Benevolence, Pliability, Imagination and Ideality, would diminish the rigidity of our muscles, and destroy the disposition for any violent or energetic exertion. A slight excitement of the Mirthful organ, has but a genial influence, while an intense and predominant excitement overcomes the occipital energies, in which respect, it resembles its neighboring organs, but is rather more potent in destroying the efficiency of the muscular system.

Although the general physiological tendency of the organ may be explained by its position, we find ourselves greatly puzzled when we attempt to understand the nature or cause of its action. Why we should feel benevolent or compassionate when we see human suffering, is not easily explained. Let us be content with the fact, that the emotion of Benevolence exists in the human constitution, and that the sight of misery or suffering painfully excites it. In like manner let us be contented with the ultimate fact, that the faculties of Wit and Humor exist in the human constitution, and are excited by certain combinations of ideas, which are called ludicrous.

How these ludicrous ideas stimulate the Mirthful emotion—and how the idea or emotion affects the muscular system, are questions of great difficulty. We observe in Mirthful sallies, witty retorts, and amusing anecdotes, an indefinable something which pleases in a very exhilarating manner. The merit of such things depends upon some association of ideas, different in its nature from those which usually serve to illustrate or adorn a subject. What is ludicrous, what excites our Mirthfulness, we readily determine by reading the suspected passage; but before reading, it would puzzle the shrewdest master of philosophical definitions, to tell what combination or association of ideas, should be recognised as amusing. It is neither exaggeration nor diminution, neither coincidence, nor contrast, which renders a group of ideas ludicrous; for we might quote scores of examples of each, at which no one would laugh, or think of being amused. No scientific formula has as yet ever been devised for making a jest, or

uttering a witticism, which could be practiced with success. The most ingenious recipe for witticism or a joke, might be strictly observed without producing any other result than a dull artificial combination of ideas, destitute of the sparkle of wit, and the effervescence of humor.

Poetry may be written by rule—eloquence of a passable character, may be reached by obeying well-known principles,—but, if there are any principles, or rules of philosophy, which could lead us to the attainment of wit, or give us the power of provoking mirth, they have not yet been embodied by the pen. If the reader would realise the unique and *unphilosophizable* character of this subject, let him spend a day or two in attempting to answer the question—what is wit? and forming a definition which will suit all cases. Or let him lay down a rule for the production of the ludicrous, and try a sufficient number of experiments to determine the success of his recipe. The time will not be spent in vain. The attempt to master the mystery of humor will be richly repaid, if successful.

The production of genuine wit and humor is as valuable as the production of gold, in reference to human happiness, and potent moral effects. He who can at will manufacture wit and mirth, has acquired a key to the human heart, which gives him universal admission. The rusty iron gates of prejudice and hatred which are firmly closed against the battering-ram of reason, are readily opened by the oily pick-lock faculties of Wit and Mirthfulness, and give a wide entrance to the affections, as they open not with a "harsh recoil," or "jarring sound," but with unconscious smoothness, and ease of motion.

The man of mirth is the true peaceful reformer. He disarms the hostility which his energetic measures excite, turns aside the bristling bayonets, and converts the fiercest iron-hearted grenadier into a harmless and jovial companion. It is his great mission to go forth into the world among the jarring elements, and bid them live in peace—to arrest the movements of the angry passions by a peculiar charm, like that of the lyre of Orpheus, and bid them in their fiercest career, dance frolicsome attendance upon his will.

Mighty is the power of music in refining and harmonizing the turbulent elements of our nature—in lifting up the flagging spirit, and bidding it soar to empyrean heights—in stirring the deep sympathies, and bidding them assert their ascendancy over man. But mightier is the power of mirth in subduing evil demons, although it may not soar to heavenly heights. Music lifts us to the seraphic elevation, from which we leave behind and below the foul hosts of brutal passion. But Mirthfulness achieves its mission in another mode; not like an angel, lifting us up enchanted to heavenly heights, but in a more practical earthly way. It comes down amid the hosts of crime, rushing like a whirlwind

among the stormy passions—relaxes every well braced sinew, and converts the gathering storm of wrath, into a delirious burst of merriment. Where scowling hatred, and trembling, murderous rage dwelt on the faces of the multitude, good humor is now enthroned, and joyous shouts take place of fiendish yells. Spirits of evil and crime which music would in vain have essayed to charm, are vanquished at once by mirth, and transformed, as if by a flash of light, from evil to good.

The shaft of mirth reaches down far deeper into the cold recesses of the human heart, than music, or even eloquence itself can go. The stern, frozen old miser, whom no piteous appeal can touch, whom no strain of music can captivate, will relax his grim selfishness for a moment, when the spirit of mirth has tickled his interior, and brought a flashing smile across his face. The stern old father, inflexible in his will, and determined to punish his disobedient children for following the impulses of their feelings in affairs of love, braces himself with icy dignity against their most tender appeals—music and poetry, sympathy and eloquence, he puts at defiance, and all the blandishments of female loveliness he repels. But in the stiffest attitude of his frozen dignity, with every element of his mind strained to support a resolute will, some irresistible joke strikes upon the well-balanced joints of his mental architecture, and produces a sudden collapse in the machinery of his will.

The love and good nature which he had hidden away in the strong box of his obstinacy, is uncovered by the sudden change of his interior springs, and plumps out upon his face, revealing all his good humor to the besieging forces, and compelling a surrender at discretion.

In grave, public assemblies, where ancient usage and hereditary prejudices have forbidden the utterance of new truths, in vain does the calm and plausible reasoner demonstrate with logical precision, the truths against which all minds are locked. And when, after much patient labor, finding that his words glide over the surfaces of their minds, as the arrow glances from the polished shield, he determines to force his way into the citadel of thought, with words of fire, and personal arguments that fall like the strokes of a battle-axe, he no longer speaks in vain; he moves the multitude—but he moves them to his own destruction. Wrath and revenge rise up before him; he is crushed; and his words are buried with him. But the fearless reformer, who is leagued with the spirit of mirth, may follow in his footsteps with impunity, and he will not fail. He strikes at the brazen ægis, and the impenetrable helmet of falsehood; but not with the battle-axe of argument. He gives them a sly thrust with his elastic and almost invisible foil, which no one dreads, and the helmet falls off the head—the shield tumbles down in the sand, and the hideous falsehood stands naked and helpless in its deformity.

As he passes along, he playfully knocks off the spectacles which have been fastened over the eyes of mankind by their leaders, in such a joyous and harmless manner, that even those whose craft is about to be ruined, can scarcely object. He goes before the assembled multitudes who have been trained to hate the truth, to persecute its prophets, and to close their ears against knowledge. He discovers that as they are all still human, they are all full of goodness; and, however much that goodness may be bound down, enslaved, or enchained by prejudice, it still lives and struggles for the mastery. He does not attempt the folly of addressing the imprisoned elements of goodness until they are emancipated and prepared to hear him. His first movement is to send the electric thrill of humor through all the recesses of the human heart, tumbling to pieces the chains and manacles which have fastened down the good spirits of joy and gaiety. He speaks, and is rightly heard; his suggestions are taken into the interior of the heart, and there they remain as adopted citizens, to work out their legitimate ends.

What a glorious power is this! to be able of a sudden to summon up from the icy depths of selfishness and crime, the long imprisoned spirits of goodness—to be able to speak an efficient word into the very interior of cold and stony looking mortals, who repel the approaches of reason, and of eloquence. How often does the bold reformer fail, for want of this power, to influence the mind, and call forth from each heart, the hidden elements of goodness and joy, which would side with his truth. How often does the learned reasoner find his labor lost, his ideas hovering around the minds of his auditors, without finding the smallest channel of access. How sure of success is he, who, by his ingenious wit, disarms all opposition, and loosens the strongly riveted coat of mail which resists his access,—who reaches the minds of his auditors without arousing opposition,—who fascinates their imaginations, and delights their sentiments, by the phantasmagoric play of his wit, while incidentally, he gives them truths which at any other time would excite their rigid opposition.

Few popular audiences can take pleasure in the long and vigorous exercise of the intellectual faculties, which is elicited by a philosophic discourse. But he who possesses the spells of wit and mirth, can play at will upon their most healthful, luxurious feelings; and thus, by wisely distributing their mental excitement, prolong for an indefinite period, without fatigue, their refreshing and agreeable exercises.

Humor and wit are a more unfailing resource, than even eloquence itself; for we do not wish always to walk upon stilts; but familiar mirth, which is more nearly upon our natural level, is always acceptable. He, who possesses eloquence and mirth combined, is the born teacher of his race—gifted with the divine right of being heard, admired, and followed, while he lives.

How we shall attain the gift of eloquence, has been the study of mankind from the earliest ages; but how to attain the no less useful faculties of wit and humor, has been but little studied. The sentiment which has obtained some currency, that, although the orator may be made, the poet must be born, would be far more truthful in reference to wit and humor, than in reference to poetry. Poetry has been assiduously cultivated, and much has been done by cultivation, for all may acquire some command of its elements. But wit and humor have been left to the promptings of untaught nature. Valuable as they are for elevated purposes, their nature is so mysterious and indefinable, that philosophy and education have scarcely dared to assert their jurisdiction. And yet, since Wit and Mirthfulness are like our other mental faculties—simply the results of certain cerebral organs, it would seem that we ought to know the laws of their action and development. As mental faculties, they must be subject to the established principles of our mental philosophy, and as cerebral organs, they must be subject to all the mechanical, physiological, and chemical laws which control the brain. Let us, therefore, apply to these faculties the common laws of cerebral action; and see if we cannot thereby obtain some illustration of their philosophy. The first great law of sympathy—the law that mental conditions of one individual shall excite similar conditions in others, is highly applicable to the organ of Mirthfulness; a gay, laughing companion, will be sure to enliven any company; and laughter is so very diffusible, that often a single individual in a merry mood, will be surrounded by the merry, laughing faces of those who have no definite idea of what they are laughing at; as they merely laugh from sympathy with him. In the application of this principle, it might be supposed that the most infallible way to excite Mirthfulness in others, would be to indulge in it ourselves; but this is contrary to experience, as it is well known that the most successful wags often preserve the most sober countenances while exciting convulsions of laughter in those around them. Those who attempt to relate an anecdote, but are unable to restrain their merriment until they reach its critical point, are not half so successful in amusing others, as those who possess greater self-control, and preserve an undisturbed gravity. Yet these facts are not an exception to the law of sympathy. The shallow vessel, which speedily overflows, cannot convey much to another; and he who is overpowered and carried away by a small amount of mirth, or of anger, has not enough in his own constitution, to make a very strong impression on others. But he who possesses a strong brain, and feels the excitement of the various passions without being disturbed from his equilibrium, possesses sufficient power and depth of feeling, to make a strong impression upon others. He feels the force of a ludicrous thought, but the strength of the antagonistic regions of his brain

requires an extraordinary power in the ludicrous emotion to overcome it. Hence, he brings into play his stores of wit and humor, without losing his own mental balance.

It is on the same principle that the man of elevated character, when he becomes indignant, although he calmly restrains his passions, has enough within himself to make a powerful impression upon others, however mild his voice and manner may apparently be. Another not possessing these fine feelings, and moral self-control, becomes exceedingly indignant upon a very slight provocation, and displays an outburst of rage, which comes from too shallow a source to make much of an impression. We may therefore say, that it is not at all strange that our great wits and humorists, have been men of grave exterior, and dignified deportment, as our greatest military heroes have been men of amiable manners.

The law still holds good, that whatever we wish to excite in others, we should develop in ourselves; and that he who would be successful in the mirthful way, should cultivate an intense feeling of the humorous and ludicrous; a feeling which, when thoroughly possessed, will not fail to display itself, and be felt.

The practical humorist or comedian, becomes so charged with the spirit of mirth, that every look, tone, or movement, possesses some mirth-provoking quality. A single glance at a favorite comedian is often sufficient to set the pit in a roar; and a look or a word from a practical humorist, enlivens the whole dinner table. In such cases, however, there is something more than the immediate ludicrousness of their appearance or acts. The practiced jester is surrounded by a moral atmosphere of mirth, as the amiable are surrounded by amiability, and the intellectual by intelligence. Every man carries with him his own moral atmosphere, and is surrounded by the reflection of his own light. To the lovely, we are accustomed to tender the tribute of affection, and their kind words elicit our best feelings. To the wise and learned, we yield ready, attentive thought, and their suggestions are intellectually appreciated. To rude and hostile intermeddlers, we are accustomed to give denunciation and contempt, and their slightest remark readily excites it. Thus, each individual acquires prompt and powerful control of those faculties which he is accustomed to elicit, and they spring forth freely at his slightest touch. Even in the course of a brief harrangue, the truth of these principles may be perceived. A speaker who opens his discourse with a few successful jests, acquires a mastery over the risibilities of his audience, and has but little difficulty in calling forth their mirth again. We may therefore say, that the practical rule for the cultivation of Wit and Mirth, is simply to bring the organs into play, and to keep them in incessant activity. The old adage, that "practice makes perfect;" the physiological law, that exercise gives development; and the intellectual law,

that the extent of our mental resources is increased by well directed intellectual exertion, teach us with sufficient distinctness, the proper course to be pursued for the cultivation of wit and mirth; but when we come to the practical question—how are they to be cultivated? or how are the organs to be brought into play? we meet with some difficulty. The forced action or exertion of an organ by an effort of the will, without an adequate external stimulus, is often fatiguing and hurtful. Like exercise with the dumb-bells, without any adequate objects to accomplish, it does not call out our powers in their full vigor. The easier method of cultivating these and all other organs, is by sympathy and imitation. By reading witty anecdotes or essays, and associating with mirthful companions, we develop the faculties; but by far the best cultivation which they can receive, is by vigorous exercise under genial circumstances. If we assume a mirthful mood, and endeavor to arouse the humor or mirth of our companions, we speedily invigorate the faculty. But if we address ourselves to those whose sober natures cannot appreciate a jest, we are in danger of diminishing or deadening our own mirthful faculties by their cold unsympathetic contact.

“The jest’s prosperity,” it is said, “lies in the ears of him that hears it;” and he who attempts to exercise his wit among those who cannot comprehend or appreciate it, is as sadly discouraged as the philosopher who addresses an ignorant and narrow-minded bigot. Go among the witty and mirthful, if you would cultivate your own humorous faculties; and it will not be long before you have attained considerable perfection in the exercise of an art, which you would find it difficult to explain.

But what is it that renders wit so brilliant and fascinating? A modern writer remarks, that the most virtuous and useful things, as plain truth and pump-water, are the most perfectly insipid; and that a little sprinkling of falsehood or vice, is a necessary condiment to please the palate. But it is not true that exaggeration or fiction is necessary to the perfection of wit. A richly humorous writer may be true to nature, although it must be confessed that humorists are inclined to caricature; and the artist who draws the most striking caricatures, calls largely upon his imagination for improbable and impossible distortions. The low comic, and the grotesque, deviate considerably from truthful propriety. Humorists resort to fiction for the same reason as tragic writers; because it is easier to obtain what they want from their imagination than from reality. But there is a large amount of rich humor and wit, which, like the best productions of the novelist, or biographer, is strictly true to nature—dealing in nothing impossible or improbable. And this truthful, natural species of wit and humor, is far more highly esteemed, and universally acceptable, than that which deals in the fictitious and impossible.

But we have not reached the question,—what is wit, or what is humor? It is much easier to write about it, than to proceed directly to the analysis of its nature; and if, after several times discussing the preliminary consideration, and bringing up the well rounded paragraph with duly fortified argument, we turn suddenly aside, leaving the disappointed reader to gaze in vain for the still receding explanation, the disappointment would produce a sort of tickling, uneasy suspense, forming the best illustration of the subject. This very disappointment in getting what we are expecting to enjoy, produces a revulsion of feeling which is generally ludicrous. When a hungry guest eagerly lifts a cup to his mouth, but in turning it up finds it unexpectedly empty—when he takes up a morsel of meat, and finds that his fork alone reaches his mouth—when he sits down with a luxurious dignity upon a well cushioned chair, but finds the chair out of the way, and himself revolving backwards,—in all such cases of sudden disappointment, in any expected enjoyment, a sense of the ludicrous arises, and a burst of merriment is apt to follow.

Some of the most skilful story-tellers of the south-west, frequently practice upon their friends in accordance with this principle, by telling an anecdote of very interesting circumstances, which appear to be hastening to a critical *denouement*, but suddenly disappointing the hearers by introducing collateral circumstances, and shifting the drift of the story in another direction, whenever it appears to be about coming to a focus. The story never ends; for, although the hearer is expecting every instant some tragical incident, or some curious explanation to be developed, the skilful narrator when arriving at the critical point, dodges off so artfully to some collateral theme of still more urgent importance, that his hearers cannot avoid laughing at the sudden disappointment, and ingenious transitions of the narrator, who rivets their attention by an artful and singular narrative, only to play the practical joke of diverting their excited thoughts.

In all jesting there is something of this revulsion or disappointment. The hearer innocently receives the words of the joker for their most obvious import, and is suddenly startled to find quite another meaning thrust upon him unawares. The meaning thus smuggled in upon him, is probably something quite incompatible with that which he has innocently swallowed, and incapable of being digested in company with it.

The regular joker is like a skilful chemist, who gives to his guest a draught of harmless soda, but follows it up with pleasantly disguised tartaric acid, producing a gaseous effervescence in the interior of his victim, which bubbles and splutters through his mouth. There are certain ideas which like tartaric acid, and the bicarbonate of soda, are chemically incompatible, and whenever they are brought together, an effervescence or explosion must follow, in the mental as well as in the physical world. Wit

and humour, therefore, are specimens of psychological chemistry, illustrating the combination of acids with carbonates, and the mirthful explosive effervescence which follows. In wit, we have the solid products, in mirth, the bubbling bursting gas.

Wit presents the most singular combination, and transformation of thought—its ingenious and paradoxical expressions, its novel forms of familiar truths, are paralleled only by the singular combinations and transformations of the chemist.

Wit is the analytical faculty of the mind: in its purest intellectual form it is the power of analysis, which like the analysis of chemistry, arrives at the ultimate elements or atoms of the subject; and thus enables us, by changing the forms of the analyzed substance, to produce the most startling results. Thus as the laboratory of the chemist exhibits familiar substances in every variety of transformation, so do the writings of the wit, exhibit the most familiar truths, in forms singular and impressive, but still composed of the same essential realities.

The power of wit may be used for metaphysical illustration, for brilliancy of description, for philosophic analysis, for startling and astonishing effect, for caustic criticism, or for humorous merriment. It may demonstrate like the scalpel of the anatomist, it may destroy like the chemical process of combustion; it may transform like chemical combination; or it may effervesce like the combination of acids with gaseous salts.

These analogies presented by the science of chemistry furnish the only explanation of wit and humor, which is in any degree satisfactory to my mind. The theory did not arise with myself as a philosophic speculation, but was suggested by the relations which I had experimentally ascertained among the cerebral organs. It may not be a perfect explanation, but it is the only one which I have ever seen, which gives any satisfaction to the inquisitive reader.

LOCATION.—The organ of Wit lies vertically above the pupil of the eyes, or in other words the middle of the eye-balls. Mirthfulness lies directly above Wit, of which it is an immediate continuation. This location differs materially, it is true, from that of Gall and Spurzheim, but it corresponds to nature, and any accurate observer may easily satisfy himself by craniosepsy.—Those who are distinguished for the brilliancy of their humor—whose wit readily provokes merriment, generally present a marked development of Mirthfulness and Wit, frequently accompanied, indeed, by a narrowness of the forehead, which reduces to a very small development the location of Wit, recognized by Gall and Spurzheim.

Mirthfulness and Wit are not strictly identical, and cannot with propriety be referred to the same organ. Wit furnishes the material which excites Mirthfulness, in accordance with the general rule, that the lower organs of the front lobe are tributary to the higher. The intellectual organ of Wit lies in the same hori-

zontal range, with Reason, Judgment and Sagacity; corresponding to the inner portion of the old organ of Causality, as located on the phrenological bust. Mirthfulness being an affective rather than an intellectual organ, is located in connection with Wit, but above the frontal aspect of the forehead, and at the commencement of the superior coronal region. In the old system of phrenology not only were Wit and Mirthfulness, confounded with each other, but also with those sprightly energies of character, to which we are indebted for cheerful spirits. It is true that Mirthfulness may contribute largely to our enjoyment, by the pleasant stimulus which it gives to the intellectual or social organs, but its influence is not of an invigorating or sustaining character. On the contrary Mirthfulness is like Sympathy, Reason, and Imagination, its neighboring organs. It greatly exhausts and debilitates the constitution when excessively exercised, producing in consequence, not only debility, but even melancholy. Hence, the deep sadness with which the most celebrated wits and comedians have sometimes been affected.

Energetic and healthful vivacity, belongs to the organ of Playfulness, at the exterior margin of Energy, just above Cautiousness. From this organ we may derive the most buoyant and sprightly spirits, however deficient we may be in Wit and humor; while the organs of the anterior and superior regions of the brain, although brilliant and beautiful in their manifestations, and tributary to the highest degree of happiness, encroach materially upon the vital forces, whenever indulged to excess. Persons of delicate constitutions, therefore, should be temperate in the indulgence of mirth; and should never confine themselves to the exercise of that mirth which arises purely from a sense of the ludicrous; but should combine their Mirthfulness with as much as possible of gaiety, and physical animation. The mirth of a party of romping boys and girls, engaged at blind-man's buff, or any innocent or athletic sports, is of the healthful character; but the indulgence of mirth in sedentary position without any physical exercise, carried to excess, and prolonged for several hours, is highly objectionable. Such indulgences rather increase than diminish the intensity of melancholy, for they leave behind a sense of feebleness and exhaustion.

We need a different species of indulgence to break up our melancholy and diminish the frequency of suicide. We need athletic, manly sports. We need dancing and music, and innocent recreation in which the sexes may freely mingle. We need to lay aside our long-faced puritanical soberness, and follow the suggestions of the poet, in enjoying all the blessings of life, "for God is paid when man receives--to enjoy is to obey." We need to demolish our starched, stiff, conventionalism, and to learn that true dignity does not consist in wearing the countenance of an owl, nor in carrying the bodily frame as erect and rigid as a poker. We want play-grounds for grown up men and

where they can recover the grace, the suppleness, and the hilarity of youth. We want a social exchange, and hall, devoted to music and dancing, to refine the manners in convivial enjoyment, in which the people of every village throughout the land, may cultivate each others society with the least expense or inconvenience, and under the most animating and refining influences. We need clergymen, physicians, editors, and teachers, who will guide the people aright in these matters, and teach them that music and graceful motion, and healthful exercise, with a refined social intercourse, are far more acceptable to heaven, and beneficial to man, than the pharisaical long-facedness, and surly solitary dignity which are now so common among our American sovereigns. There is too much of the stern old Roman about our American people. The world has had its time of fighting, and we have done our full share. It is time that we should throw off the coat of mail from our social nature, and learn that it is just as easy to make life a frolic, as to make it a battle-field. We are woefully behind-hand in these matters. We have much to learn from the French and other continental nations, of more social habits than ourselves. We have to get rid entirely of certain prejudices of education which have rendered all amusements obnoxious to suspicion. The honest, stern fanaticism of our fore-fathers, co-operating with that mercenary hypocrisy, which is always produced by a tyrannical public opinion, has created a feeling that everything gay and joyous is at war with religion and virtue.

Gravity, sternness, and the affectation of humility, have been regarded as essential characteristics of a pious man. And as these qualities were easily assumed by the selfish, hypocritical, and knavish, they have been encouraged until they have been stamped upon the public mind, with a force which it will require generations to overcome. But every friend of progress should lend his efforts and example, to eradicate these delusive sentiments.

Gaiety, sport, music and social enjoyment, are essential to the perfection of man's moral and religious nature, and every system of sectarianism, in proportion as it arrays itself against these principles of nature, is a system of falsehood, and worthy of reprobation. When the members of the more straight-laced sects become duly enlightened in reference to the nature of man, they will understand better, in what true religion consists, and relinquish their opposition to social gaiety, just as they have been compelled to relinquish their opposition to Astronomy, Geology, and Phrenology.

The public mind is slowly advancing upon these subjects, and the time will come, when music, dancing, and athletic sports will be considered indispensable portions of the education of every child in our country. Let no reformer or anthropologist neglect even now, to set an example upon these subjects, in the education of his own family.

ART. II.—ANIMAL MAGNETISM AND THE SNAIL TELEGRAPH.

[GREGORY'S LETTERS ON ANIMAL MAGNETISM—of which an edition has just been published by Blanchard and Lee, of Philadelphia, contains the following passage in reference to the susceptibility of animals, and the wonderful sympathy of the snail. The story of the snail telegraph, of Allexis and Benoit, was noticed sometime since in the newspapers, but I did not think it necessary to refer to it until vouched for as it now is, by the very respectable authority of Professor Gregory.]

The next subject to which I wish to direct your attention is the fact, that the lower animals are susceptible of the magnetic influence. This has been often observed, and it is important, as excluding the action of the imagination, as well as the idea of collusion, and leading to the conclusion that a real influence exists, which passes from the operator to the subject.

1. There is reason to believe that the celebrated horse-tamer, and others who were in the habit of subduing unbroken or savage animals, have used, perhaps without knowing it, some magnetic process. The great Irish horse-tamer is said to have shut himself up for a short time with the horse, and at the end of the time to have produced him tamed. He evidently had a secret, and it would appear that it must have been very simple, or he would not have been so fearful of its being discovered. It is said, however, that either he, or other tamers, breathed into the animal's nostrils, and certainly this process has been found very powerful by some who have tried it. Now, we know that breathing is one of the processes adopted in Animal Magnetism, and there is reason to believe that the breath is strongly charged with the influence. The influence of the human eye on the lower animals is a familiar fact, and a great part, if not the whole of the feats of Van Amburgh, and others who subdue lions, and tigers, depends on the use of the eye. They never, if they can help it, especially in the case of very fierce animals, withdraw their fixed gaze, and so long as that is kept up, and the eye of the animal is fascinated in this way, so long does he attempt nothing against his subduer. It is well known, however, that it is often dangerous to relax the steadiness of the gaze, or to turn away the eye. Now gazing is an extremely powerful means of magnetizing, so much so, that in my experience, I always begin, in a new case, by gazing steadily for five or ten minutes into the eyes of the subject. Mr. Lewis, whose power is so remarkable, operates chiefly by gazing, and those who have seen him operate, can readily understand the fascination of the eye, when used with so intense a power of concentration as is found in Mr. Lewis.

Within these few days, Mr. Lewis easily and completely magnetised a cat, in the presence of several persons. A case was lately published in the *Zoist*, in which the Duke of Marlborough magnetised a very fierce dog by gazing alone.

Miss Martineau has also recently published a case, in which she not only magnetised a cow, suffering from acute disease, but cured the animal by magnetic treatment.

It would appear that the lower animals, being in a more natural state than civilized man, are generally, perhaps always, susceptible to magnetic influence, as man, in his natural state, probably is also. Experiments on this subject would certainly yield very interesting results.

2. Not only are the lower animals susceptible of the human magnetic influence, but they can exert a similar influence on each other. The power of the snake to fascinate birds by gazing, is pure Animal Magnetism. Not only is this fact daily observed in America, but snakes are very often seen to fascinate larger animals, such as the domestic cat, and even at incredible distances. Mr. Lewis informs me that he has often seen this. The cat becomes strangely agitated, when those observe it see no snake; but a snake is always found on looking for it, with its eyes fixed on the cat. The latter is compelled to move towards the reptile, and after a time, falls down apparently unconscious, and quite helpless, unable to use its limbs, when, if not rescued, it falls an easy prey to the snake. It is also observed, that when the snake is frightened away, or killed, and its gaze suddenly removed, the cat, in some instances, instantly dies. This Mr. Lewis has seen. This reminds us of the facts formerly mentioned, in regard to the magnetic trance, or extasis, which may pass into death, and in which it is sometimes difficult for the magnetizer to restore full life.

3. There would appear to exist among the lower animals, some means of communication unknown to us. This has been observed in all animals, and is usually ascribed to Instinct. But what is Instinct? This is merely giving the fact a name, not explaining its nature. In the dog, this peculiar sagacity has been much noticed, because the dog is so much in contact with man; but there is hardly an animal which does not exhibit it, and in regard to which it has not been recorded. The courts of justice and punishment of rooks, the movements of birds of passage, and hundreds of analagous facts, point to some peculiar influence. How does a dog trace, not only his master, but also any thing which his master has touched, and commands him to seek, even although it be concealed? How does a dog, carried to a distance by sea, or in a bag, find his way home by the direct route? Who can explain the well-attested fact, that a Scotch terrier, having been taken to England, and there cruelly mangled by a large dog, not only found his way home, but immediately

again departed for the scene of his ill-usage, not however alone, but with a companion, an old friend, in the shape of a large dog, who, when they arrived at their destination, assisted him to worry his tormentor? If we ascribe to the scent, the dog's power to trace his master, the degree of scent required is so great, that it amounts to a new sense; for he will, after long confinement, often go to where he last saw his master, and not finding him there, will yet trace him, through many places, till he find him. We cannot suppose ordinary scent here to be the agent.

I am rather inclined to ascribe many of the marvels of Instinct to magnetic sympathy, which there is reason to believe is very active and powerful in animals. We know that animals, of different *genera*, and even classes or orders, often exhibit an attachment very similar to that sometimes observed between a magnetizer and his subject; and they also show very unaccountable antipathies, both to men and animals.

It has lately been stated, by M. Allix, on the authority of M. Benoit, in Paris, and of another discoverer, (also, I believe, a Frenchman, who is now in America,) both of whom, during the last ten years, have been employed in working out the discovery, which they had severally and independently made, although they are now associated to work it out, that this magnetic sympathy is remarkably developed in snails; that these animals, after having once been in communication, or in contact, continue ever after to sympathise, no matter at what distance they may be. And it has been proposed to found, on this fact, a mode of communication between the most distant places. Nay, M. Allix describes, with care and judgment, experiments made in his presence, in which, the time having of course been fixed beforehand, words, spelled in Paris, by M. Benoit, and also by M. Allix himself, were instantly read in America, and as instantly replied to, by words spelled there, and read in Paris. All this was done by means of snails, and although the full details of the apparatus employed, and of all the processes necessary to ensure success, have not yet been published, yet the account given by M. Allix, and also by M. Benoit, goes so far as to enable us to conceive the principle made use of.

It would appear that every letter has a snail belonging to it in Paris, while in America, each letter has also a snail, sympathetic with that of the same letter in Paris, the two snails of each letter having been at some period, and by some process, brought into full sympathy, and then separated and marked. There is, of course, a stock of spare snails for each letter, in case of accident, but it is found that these animals will live for a year without food, should that be necessary. When a word is to be spelled in Paris, the snail belonging to the first letter is brought by some galvanic apparatus, not yet fully described, into a state of disturbance, with which his fellow in America sympathises. But this requires

to be ascertained; which is done by approaching, in America, to all the snails successively, a testing apparatus, not described, which, however, includes a snail. On the approach of this, the snail whose fellow in Paris has been acted on, exhibits some symptom, which is not exhibited by any other, and the corresponding letter is noted down. This is done with each letter, and thus the word is finally spelled.

Now all this may appear, at first sight, very absurd and ridiculous. I confess it appeared so to me, when I first heard of it. But when I recollected all I had seen of sympathy in man; all that was known about sympathy in the lower animals; and when I read the account given by M. Allix, a gentleman well versed in science, of the successful experiments at which he had assisted, I perceived that the only difficulty lay in admitting the fact of the extraordinary sympathy of snails, and that, this being granted, all the rest was not only possible but easy. Now, I know nothing whatever about the habits of snails; and surely I am not entitled to reject facts, thus attested, without some investigation into them. I cannot say that the alleged sympathy is impossible. But an investigation into the matter, so long as the full details of the experiments made by the discoverers are not published, is certain to be a laborious task, and probably a fruitless one. It cost them a long time to ascertain the facts, and they have been, for ten years, engaged in bringing their discovery into a practical form. Till the promised publication appears, we can only admit the possibility of the thing, and wait for the explanation, which shall enable us to verify it for ourselves. It will certainly be very remarkable, if a snail telegraph should come into action, which, in spite of the proverbial slowness of the animal concerned, should rival in rapidity the electric telegraph, and surpass it in security, inasmuch as there are no wires to be cut by an enemy, besides being infinitely less costly, since no solid, tangible means of communication are required, and all that is needed is the apparatus at either end of the line, and the properly prepared snails.

It appears from the paper of M. Allix, that even this astounding novelty is not new. At least, it would seem, that a long time ago, I cannot fix the period, a secret mode of correspondence was devised, intended chiefly for communications with a beleaguered fortress, in which it is believed that animal sympathy played the leading part.

(The principal difficulty in the foregoing statement lies in the improbability, that any animal of so low a grade as the snail should possess sympathies so elevated and extensive as the supposed discovery claims.)—[ED. JOUR. MAN.]

FAMILIAR TABLE TALK.

SENTIMENTS OF THE READERS OF THE JOURNAL.—Dr. S. D. of Miss., says: "A good deal of the matter I do not feel greatly interested in. I have, however, been delighted with your article on Social Regeneration. I hope that you will continue to press that subject home to your readers."

Dr. D. W. of Canada, says: "I have never yet perused any work with so much interest and pleasure."

Mr. H. says of its absence: "I have since missed it as I would the visits of an old and tried friend."

J. P. of Texas, recommending its enlargement, says: "Go ahead. Your readers generally have large appetites."

J. C. H. of Iowa, says: "I have not language to express how much I appreciate your labor in the great work of reform and progress."

S. Y. of New York, says: "But as for myself I would almost as soon dispense with my hat or coat as to have the Journal stopped."

J. MoG. of Ohio, says: "I have the case of a young man about twenty years of age, blind of the left eye. He lost the use of it with small pox, at three weeks old, which left a speck on the centre of the pupil. I have been operating on him mesmerically about four weeks, and the pupil is becoming visible on the upper and outer portion. I manipulate the eye and wash with mesmerised water. Electricity has been found beneficial in similar cases."

Dr. H. of New Orleans, says: "Circumstances have forced upon me an intimate acquaintance with the phenomena of Mesmerism against inveterate prejudice. Two years since I held the whole subject and its investigators in contempt. I have investigated much and am still investigating."

W. B. E., a good practical phrenologist, says: "I like the Journal of Man, but stronger language would not be extravagant. I am in raptures with it. I have a clearer conception of human nature—can describe character better since studying your writings than ever hitherto."

H. B. of N. Y., to whom I sent a psychometric report upon his autograph says. "The impression produced by my autograph are so precisely like my own opinion of myself, that I am disappointed in them—from observation of other people I had concluded that no man was an impartial judge of his own character, and the great object of getting the analysis was to "see myself as others see me"—you say you would like to hear as to the correctness of them—allowing me to be the judge I should say they were perfect in every particular, so far as they go, much more so than I could have written them out myself."

G. B. S., a highly intelligent phrenologist, says: "The psychometric description of my character by T. B. was considered by my friends and myself to be quite correct in the main, as much so as so brief a sketch of character could be. In one or two particulars where it was thought wrong by others I knew it to be just, some of the peculiar traits were most excellently touched, and as a whole it is a striking proof of the ability of the examiner and the truth of your views of mental impressibility. I thank you most sincerely for it."

G. M. A. of Pennsylvania, says: "The fact of it is, your philosophy is too far in advance of the age to be appreciated. I have carefully read the psychometric examination by T. B. and must say that it is remarkably correct. There, is perhaps, too little strength given to the spiritual and religious feelings. There is nothing delights me more than a little time spent occasionally with a friend, conversing on spiritual things, or silently meditating, or reading on spiritual philosophy. Religious topics have always been my delight. When a small boy, so serious and reflective was my disposition, that my friends jokingly called me 'deacon.' I confess that I am not a one-sided religionist. The

cultivation of the religious element, of the soul to the neglect of others, has been one of the most prolific causes of persecutions, bigotry, superstition, sectarianism and religious intolerance. Thanks to the lights which are beaming from the brilliant science of phrenology, for the higher and nobler views of life, truth, religion, intellectual and moral culture, and the relations of society, which I now enjoy. And thanks, especially, my dear sir, for the many golden ideas which have been suggested to my mind in sending the *Journal of Man* to you, who are taking so high and noble a stand in the front ranks of mental and moral reform. I have been a constant reader of your *Journal* since the first number was issued; and without hesitation I pronounce it the best periodical within my knowledge. The high philosophy set forth on its pages, the rich and glowing style of its articles makes it very interesting and dear to me. The first number I have not received, but the second pleases me much. Miss Bremer's letter is worth the subscription. Her hint that you have an enemy in the field struck me quite forcibly. I have not seen a copy of Mr. Atkinson's book, but read a review of it in the *Christian Examiner* for April last, by A. P. Peabody, a Unitarian minister of New Hampshire. The review I thought was too one-sided—dealt too much in a light sarcasm against Miss Martineau, and Mr. A. spoke of it as a 'scurrilous,' loathsome thing, altogether unworthy of the notice of a candid christian student. Now this is not the way, in my opinion, to put down error. Miss Bremer calls upon you to vindicate "the hopes and aspirations most precious to mankind," with the same weapons by which it has been attacked, viz: phrenological science. I most heartily second her call. I believe no other man is so well fitted, with a thorough knowledge of the subject, to refute errors in this field of inquiry, as you. Then in the might and power of truth, I could wish you to enter the field, and let the light shine, that darkness may flee away and truth triumph in glory. I could write more on this subject, for I feel a deep interest in it—but I forbear.

WONDERFUL PHENOMENA.—A letter from a friend inviting me to investigate certain wonderful developments in his family—contains the following narrative, which I take the liberty of publishing:

"The thing which I wish you to examine is entirely new to me. It is spiritual magnetism or electricity, (i. e. I call it so.)

About the first of this year a lady was visiting us from the city. I had been trying to magnetise her and another without success. I gave this lady a half dollar to look at. In fifteen minutes she was magnetised with a shock. She immediately saw, in what she calls the electric light. She saw persons whom she had known here in this life and described others whom she did not know, but said they were our friends. After a few days she became familiar and conversed with them and told us their names. About a month after this my little E., aged eight years was magnetised and became clairvoyant. She is on the most intimate terms with our spirit friends, and seems to take as much interest in their visits here as if they were really in the body, and came with horses and carriages. Her mother said to her one day, "would you like to die and go and live with grandmother and leave me?" I should not leave you if I did die, I should be with you as much as I am now." She looks upon death as a very pleasant change.

I have a girl in my family who has been unwell, scrofulous, I think, from her childhood.

The first time I attempted to operate on her, about four months ago, she was magnetised by spiritual influence, and saw immediately in the electric light. She sees and converses with electric beings, as the spirits call themselves, and is, we think, recovering her health under their treatment. They magnetise her several times a week, often so as to produce a copious perspiration.

My wife you are acquainted with. When young she had the consumption. For the last fifteen years she has kept it in check by a judicious system of diet and bathing. This winter past it returned on her with more violence than

ever. We could hardly expect her to live. We had one of our clairvoyants to examine her. She said the lung was purple about one third up from the bottom and full of ulcers. One of our spirit friends who had been a distinguished physician in this life, said: "Tell Susan I will try and cure her. You take hold of hands." They did so, and the clairvoyant said he (the spirit) drove the electricity through the lung. Susan said the sensation was a severe, cutting pain. She was magnetised every day for two weeks. But the pain left her and the cough ceased in three days. It appeared to be entirely well for some time; but whenever she takes a cold she has a slight cough and some little pain in her side.

We have two others who visit us, one a girl, the other a married lady, and pass into the clairvoyant state. Now what is the process, you ask? I sit down quietly and find myself charged with electricity by some spirit friend. I then take hold of some impressible person's hand and it passes into them. With this addition to their own electricity, some attending spirit, generally a near relative, throws them into the illuminated state. I exert no influence of mind or body on them, except being a medium. They can hear and know all that passes, and converse with any other person as well as with myself. Whenever it is time for them to wake the spirits wake them without any of my agency. Unless, as I do some times, by request, make a few passes over the forehead and face to remove a mist which they say is before their spiritual sight. I then reverse the passes when they wake. There is always a very sensible impression made when the electricity passes over the nerves. Some times a gentle current, sometimes a shock or continuous shocks, not unlike a galvanic battery.

P. S. Perhaps I ought to add that some times when I reflect on the strangeness and newness of these developments I doubt my own senses. I request your aid in the investigation to enable me to settle down clearly on one side or the other."

NEUROLOGICAL EXPERIMENTS.—Mr. H., a very respectable citizen of Painesville, Ohio, narrates his experience as follows in a letter to the editor:

PAINESVILLE, Oct. 1850.

Dear Sir: In the month of February last I sent, directed to you, a somewhat lengthy communication, in which I gave, at some length, a statement of some of the experiments tried by myself and a friend of mine, Mr. A. S., under the direction of your *Journal of Man*. You will perceive that I had at that time been a subscriber to the *Journal*, for some time previous, and I assure you not an uninterested one. Mr. S. and I had carried our experiments so far at that time as to convince us *fully*, that what you promised in your *Journal* could be relied upon as true, strange and wonderful as they appeared to us at first. At that time we had not been so fortunate as to find a *good* Psychometrist, although we had had some tolerably satisfactory experiments in this branch of your science—"Neurology."

In that communication I stated to you, among other things, to what extent we had gone in experimenting by Attraction. And, permit me here to say, that in this branch of Neurology, your promises were more than realized. I will now repeat some of the statements I then made, as it will be interesting, I trust, to you to know what others are doing in your discoveries. We not only attracted the subject forward and down upon the floor, as you promised, but we took persons in the natural state, and persons too who had tried in vain to be mesmerized, and in a short time drew them about the room and upon the floor, permitting them to resist us if they could. I will relate an instance of this kind. A young man, who was entirely skeptical, submitted to the process of Attraction. The first evening, by a short trial, he was drawn about the room by this mysterious power. The next evening we tried him again, at first without his resistance, and he was easily drawn about the room and down upon the floor. The effort was continued a few minutes longer, and he was told to re-

sist if he could. The trial thus far was by Mr. S. alone. We now discovered that he could not effectually resist while standing. We placed him on a chair in a carpeted room, with one hand grasping firmly the casing of an open door, and the other hand equally firmly fixed hold of a casing of a projecting corner in the room, with his feet strongly bracing forward in the carpet. It would have been utterly impossible for either Mr. S. or myself to have wrenched, by physical force, this subject from his strong hold—for he had more physical power than either of us. In this strong position, Mr. S. and I united our forces, each taking the other's hand, and thus put forth our united efforts in the experiment. He at once felt our power. We told him to resist us to his utmost, which he, to all appearance, did. The carpet stretched under his feet, and he seemed to put forth as much effort in resisting us as if Mr. S. and I had a cord around him and drawing to our utmost power. Such was the apparent effort on his part—and really the effort on our part was nearly as exhausting as though we were really thus pulling him by a rope. [The writer must be quite impressible himself.—ED.] In about fifteen minutes we had *dragged* him from his strong hold, resisting inch by inch, across the room and down upon the floor. We now, in experimenting, found that we had obtained a complete mesmeric control of his person. We could take away his speech, paralyze his limbs, and, in short, perform upon him any and all of the wonders and mysteries of Mesmerism. We then coupled with him another person, with whom we had limitedly experimented before, and succeeded entirely with them both together, with their united resistance.

These, sir, were the most astonishing things to me I ever witnessed. I could scarcely believe my own senses. From your promises in the Journal we did not expect such astonishing results. But since that time, to take persons in the natural state, and by Attraction and exciting the organs of Somnolence, to put them into a mesmeric sleep, is, with us, nothing uncommon. Indeed, it is the best way ever yet discovered to mesmerize.

We have been, ever since the time referred to, and now are, examining into and experimenting in the science of Neurology, and realizing to the fullest extent your promises.

I had, a few days since, an opportunity of testing Psychometry on the person of Mrs. J., on whom you experimented in Boston. Mrs. J., and my wife's mother were brought up together, and had not, till this time, seen each other since girlhood. My experiments with her were most satisfactory and convincing.

My friend and companion in these researches and experiments, Mr. S., is now in Buffalo for a short time. He is the most powerful mesmerizer I ever saw experiment. He does it generally by attraction and by exciting Somnolence; and, wherever he experiments, he never fails to award to you the honors due you in these great discoveries.

ST. PAUL AND THE SPIRIT.—Mr. B., a learned gentleman of Missouri, objects very decidedly to spiritual communications, and clairvoyant testimony in reference to PAUL, because, as he contends, there was no such person, literally speaking, as Paul the Apostle. There is no necessity, however, for discussing that subject at present, as it is not material to the spirit-rapping phenomena whether such a person existed or not. Even if Mr. B. could prove his non-existence, it would merely show what we very well know already, that clairvoyants and spiritual rappers (rapping spirits) very frequently give forth statements entirely imaginary and delusive. Then a spiritual communicator professes to be Paul we have no evidence of the truth of the assertion, and it would be a very difficult matter to subject the assertion to any kind of test. Whether the spirits are what they purport to be, is not the question—*nor* whether these messages are truthful, but *whether there are any invisible powers that communicate with us—whether any sounds are produced by invisible immaterial agencies.*

SPIRIT RAPPINGS TEN YEARS AGO.—The editor of the *Ashtabula Sentinel*, Dr. B. W. Richmond, gives in a late No. the following interesting narrative of something like our modern spirit rappings, at an earlier date.

"About ten years since, in New Albany, N. Y., two young ladies retired to bed; and, in a short time, a succession of raps was heard in the centre of the chamber floor. They arose, but found nothing in the room, and retired again, when the sound again occurred, and one of their shoes was thrown across the chamber. They ran in fright, and the *raps* appeared on the floor overhead. A young man said, "if it was the devil, he would like music;" and sung, first a dancing, and then a psalm tune; to which the sound beat perfect time; after which the sounds moved down to the lower floor, and up under the hearth, and greatly frightened the family. The sounds attended one of the young ladies, who fell sick by the excitement. The raps continued a week, or more; were on the floor, the rails of the bed, the head and foot boards, and were listened to by thousands. The young lady was moved home, and the sounds accompanied her; but disappeared after three days. The people thought the devil was in her of course."

SENTIMENTS OF THE WOMAN'S RIGHTS CONVENTION, at Akron, Ohio. This (fourth) convention of the friends of female elevation, held a brief, pleasant, and harmonious session of two days. The following resolutions were adopted by the Convention, May 29th, 1851:

Inasmuch as it is self-evident that Woman has been created with as high intellectual and moral endowments and subjected to similar necessities as Man, it is also self-evident that she is possessed, naturally, of a perfect equality with him, in her legal, political, pecuniary, ecclesiastical and social rights; therefore,

1. *Resolved*, That the inequalities which manifestly exist in the privileges of the sexes, as bestowed or allowed by institutions or customs, demonstrate in their creation and perpetuation, the practice of criminal injustice on the part of man, and in her unresisting toleration of them a reprehensible submissiveness on the part of woman.

2. *Resolved*, That as the unjust distinctions between the sexes which vitiate all known, civil and ecclesiastical institutions, and so large a proportion of legislative statutes and social usages, have received an apparent consecration in the opinions of a large majority of mankind by their antiquity, and the blinding influence of custom, we can rely alone for their correction upon such means as will enlighten public sentiment and improve public morals; and this we can only hope to achieve in a gradual manner, though in a constantly increasing ratio.

3. *Resolved*, That as the religious instructors of the people exercise a most potent influence in moulding public sentiment, we call upon them, as they would desire to promote a religion which is pure and undefiled, to afford special instruction in those principles of natural justice and equity, on which alone all true religion rests, and to point out the violation of them in those oppressions which are endured by the female sex.

4. *Resolved*, That as the periodical press possesses an equal if not superior influence with the pulpit, in giving shape to that public sentiment which sustains all our political, ecclesiastical and educational relations, and general usages, we ask the conductors thereof, not only to tolerate, but to promote and urge through their columns the investigation of this subject.

5. *Resolved*, That as the main hope of beneficial change, and effectual reform of public evils depends upon the direction given to the mind of the rising generation, we urge upon all teachers, upon all parents, and especially upon mothers, the duty of training the mind of every child to a complete comprehension of those principles of natural justice which should govern the whole subject of Human Rights, and, of course, Woman's rights, and to an accurate perception of those departures from them in human institutions and laws, which necessarily oppress the female sex primarily, and thereby injure man as well as woman ultimately.

6. *Resolved*, That we demand an immediate modification or repeal of all constitutional provisions and legislative enactments which create a difference in the privileges of individuals in consequence of a difference in sex.

7. *Resolved*, That Labor is a physical and moral necessity, binding upon all, of both sexes; but as many females—especially the seamstresses—might improve their condition by the formation of Labor Partnerships, in which each can obtain all that their labor can command in the markets of the world, we earnestly invite their attention to this subject, and solicit on their behalf the sympathy, encouragement and patronage of the public.

8. *Resolved*, That as in the pecuniary oppressions to which woman is subjected, are to be found the principal reasons for any deficiency of feminine purity and virtue, we call upon the philanthropic among mankind, to unite in the effort to give woman the same opportunities to labor which men possess, and the same reward for its performance.

9. *Resolved*, That we recommend the women and men of Ohio and elsewhere, to meet in convention annually, to concert measures for the promulgation of truth, and the adoption of corresponding action in the various relations of life.

10. *Resolved*, That we recommend the formation of District Societies throughout the State for discussion and action in reference to the rights, duties, and relations of the sexes.

11. *Resolved*, That we will not withhold the means.

12. *Resolved*, That a Committee, consisting of Sallie B. Gouverneur, R. M. Robinson, Caroline Stanton, and James Barnaby, be appointed a committee to prepare the proceedings of this Convention, for publication.

BLOOMERISM.—Mrs. Gage, one of our most accomplished female writers, calculates that if the Bloomer costume were adopted by the ladies of this country, the saving would amount to \$25,000,000 annually. Having tried it in her own family she knows the exact amount of the economy.

In some parts of Europe where the women work like the men in all hardy out-door labor, Mr. Greeley has occasionally seen them wearing hats, short coats and pantaloons for convenience in their labor, which he considered good evidence of the practical utility and convenience of that style of dress.

The Bloomer dress is beginning to be adopted even in England, and the newspapers pay attention to the subject.

REVERENCE PRACTICALLY DISPLAYED.—The following sketch of German character from a recent letter of Horace Greeley, illustrates very finely the predominance of the reverential group of organs over the harsh and domineering forces of the occiput. We need more of the influence of the broad German heads, to mingle with our population, and modify our national character.

“I have not seen a man quarrelling or scolding any where in Europe. The deference of members of the same family to each other's happiness in cars, hotels and steamboats has that quiet, unconscious manner which distinguishes a habit from a holiday ornament. The entire absence of pretence, of state-likeness, of a desire to be thought a personage and not a mere person, is scarcely more universal in Switzerland than here. But in fact I have found Aristocracy a chronic disease nowhere but in Great Britain. In France, there is absolutely nothing of it; there are monarchists in that country—monarchists from tradition, from conviction, from policy, or from class interest—but of Aristocracy scarcely a trace is left. Your Paris boot-black will make you a low bow in acknowledgment of a franc, but he has not a trace of the abjectness of a London waiter, and would evidently decline the honor of being kicked by a Duke. In Italy, there is little manhood but no class worship: her millions of beggars will not abase themselves one whit lower before a Prince than before any one else from whom they hope to worm a copper. The Swiss are freemen, and wear the fact unconsciously but palpably on their brows and beaming from their eyes. The Germans submit passively to arbitrary power

which they see not how successfully to resist, but they render to rank or dignity no more homage than is necessary—their souls are still free. And their manners evince a simplicity and frankness which might shame or at least instruct America. On the Rhine, the steamboats are so small and shabby, without state-rooms, berth-rooms, or even an upper deck—that the passengers are necessarily at all times under each other's observation, and as the fare is high, and twice as much in the main as in the forward cabin, it may be fairly presumed that among those who pay the highest charge are none of the poorest class—no mere laborers for wages. Yet in this main cabin well-dressed young ladies would take out their home-prepared dinner and eat it at their own good time without seeking the company and countenance of others, or troubling themselves to see who are observing. A Lowell factory-girl would consider this entirely out of character, and a New York milliner would be shocked at the idea of it."

FUNERAL CEREMONIES.—At the North American Phalanx, in New Jersey, a funeral of one of their members was performed a short time since in a novel and peculiar manner. Holding the idea that in the present age industrial should supercede warlike pursuits, the implements of industry were symbolically displayed in the funeral, in place of the pageantry of the warrior. The members being arranged in groups according to their industrial pursuits, bearing hoes, spades, books, axes, and other instruments used in their daily occupations, draped in mourning. Horses and oxen represented their agricultural pursuits, and a group of boys bearing a celestial globe, &c., represented the educational department. In point of taste, such symbols are as appropriate as any of our old fashioned displays; and as to the moral inculcated, that our industrial and educational pursuits are worthy of all honor—there is something very reasonable in the innovation.

CHURCH AND STATE.—The essential falsehood and systematic hypocrisy of that base counterfeit of Christianity, which is sustained by the despotic governments of Europe, are sufficiently illustrated by the fact that these State supported systems of religious hypocrisy, scarcely lift a finger to alleviate the burdens of the people, and heartily support every systematic outrage upon humanity, perpetrated by the great and powerful. To those who look largely and boldly at the present aspect of the world, from a republican or conscientious point of view, the absence of true christianity in all church and state establishments is sufficiently obvious; but those who are accustomed to tolerate established evils, and look with lenity upon the crimes of the powerful, are occasionally startled by revelations of private iniquity, similar to those which have recently occurred in the British House of Commons.

An investigation proposed by Mr. Hume, has developed not only the injustice and the inequality of the church establishment, but a dishonesty little short of swindling, in its highest dignities.

In 1831 while the 5,230 curates, or working clergy received on an average \$395 each, the bishops enjoyed salaries of from \$30,000 to \$95,000. To diminish slightly this inequality, the bishops salaries were reduced to sums varying from \$22,500 to \$75,000. But instead of being contented with this enormous allowance, they have dishonestly robbed the poorer classes of the clergy of more than a million of dollars, to swell their own inordinate salaries.

Sir B. Hill in his speech upon this clerical swindle, recommended a reduction of the bishops' salaries to \$10,000 or \$15,000 a year, and an increase for the working clergy to one, two or three thousand dollars, each. Something of this kind may be done, but it is very certain that the whole system of church and state corruption will in due time be swept away by the flood of republicanism which is now rising in the old world.

THE DRESS REFORM has won a triumph—it has spread so widely that no one can record its extent. Social parties and churches are filled with ladies

in the new costume—more than a thousand Bloomers turned out at Lowell on the fourth of July. An exchange paper gives the following parting blow at the old fashions:

"Were we to be called upon to devise some mode for gradually destroying the health of all woman kind, injuring their offspring, and cutting short their lives, in the meantime unfitting them for labor, exercise in the open air, and high physical enjoyment, we should proceed somewhat in the following manner: make an instrument, of compression which for convenience, we will call 'stays.' With this, invest the upper two-thirds of the trunk of the body, and draw the strings. The effect will be to compress the lower ribs, forcing the contents of the abdomen downward, with a constant, unalleviated pressure, which in due time, will result in those female diseases which have made the fortunes of abdominal-supporter manufacturers.

Another effect will be to destroy the action of the diaphragm, so that the lower portion of the lungs will be entirely unused, and lie still and engorged with blood for ten to fifteen hours at a time, every day. Resulting from this, the blood will not be properly decarbonized, the fluids will become vitiated and consumption come on in good time. To help on this process, we would put a dress on over this apparatus, making the waist long, and arming it with whale-bone to press down the abdominal contents, so that there should be no chance of their free action. We would, moreover, make it so tight about the shoulders that the wearer should not be able to reach above her head without cracking five or six hooks and eyes. This would answer for the waist. Then we would hang around the hips a hot flannel shirt, gathering at the small part of the back so as to make at that point a couple of inches thick of solid flannel. Then we would add another, which should be quilted and stuffed with raw cotton, gathered at the back, as before.

"Such as these, we would hang upon the hips, until the weight of several pounds had accumulated, in the meantime seeing to it that the back and hips were so bundled with innumerable thicknesses of cloth that they should be kept hot and perspiring, and every healthy function of the skin become debilitated and diseased. This would assist the apparatus around the waist in bringing on diseases peculiar to females. The weight of the skirts, should the woman attempt to walk, would tire her very soon in conjunction with cutting her breath short, while the long, heavy drapery around her limbs will effectually curb every free, rapid and graceful motion.

"We have described a fashionable female costume."

SOCIAL REGENERATION.—A distinguished philanthropist of Ill. writes as follows:

"*Dear Sir:* I have read with much gratification the article in your *Journal of Man* for March, on 'Social Regeneration.' I would like to write at some length upon this subject, but since my engagements do not, at present, afford me the time, I content myself with a brief epistle, which may indeed prove a sufficient tax on your patience.

"I am advanced in life, but for nearly a quarter of a century have improved such opportunities as circumstances presented, to urge the necessity of a thorough reform in the social organization of society.

"Any effort toward such a reform, however insufficient, will have at least the effect of cultivating that benevolent spirit, that desire for human happiness, without which all such attempts must prove forever barren; but it is surely very much to be desired, that the kind feelings which pervade the hearts of a large portion of the human family, should be directed in their exercise by an enlightened forecast,—and, so far at least as the reflecting powers are used, with an entire disregard of all prevailing habits and opinions, as a guide.

"Take courage. I have sacrificed prospective wealth, popularity, and many supposed advantages, to the great cause of down-trodden humanity, but my only regret is, that my talents and disposition have not enabled and prompted me to do more."

A venerable physician of Missouri writes as follows, under date May 12:

"I am and have been for several years, literally dead to the theory and treatment of diseases, and indeed to almost everything else, except the spiritual knockings, and this makes Pope's remarks good with me, that 'beads and prayer books are the toys of age.'

I very much approve of the Brotherhood of Justice, as spoken of in your last No. of the Journal of Man. Go on with it, and spread it to the ends of the earth; no evil can grow out of it, and much good may.

The history of the world proves that false pride and vanity, in their various grades and shades, have been the downfall of all nations, and it appears to me that this Government bids fair to go in the same way. King-craft, Priest-craft, and Aristocracy are kindred alliances, and if I mistake not are making rapid strides, in various ways, upon our constitutional rights and privileges.

I intend proposing to some of my Socialist acquaintances here, to have your lecture on Social Regeneration published in pamphlet form, and distributed throughout this, if not some other adjoining counties, and see if we cannot form a society upon that principle, which I think we can."

TESTIMONY IN COURTS OF JUSTICE.—Common sense would dictate, that men who were required to decide questions involving the lives and property of human beings, should have every liberty allowed that would assist them to discover the truth; and should exercise the same privileges for an unrestricted investigation, which are enjoyed by every private citizen in the formation of his own opinions. Instead of pursuing this sensible course, our laws persist in determining what shall be, and what shall not be received as testimony; and, for fear that judges and jurors might be misled, the law diminishes the amount of their knowledge, and excludes a great deal of testimony which, if admitted, would throw additional light upon the case. All such rules for the exclusion of testimony, are based upon the tyrannical spirit which has heretofore characterized the forms of law and government, and upon that distrust of human nature which constitutes the vital spirit of despotism. Of these relics of despotic barbarism, none are more preposterous, than the rule which excludes atheists from giving testimony in the courts of justice.

The only foundation for such a rule lies in the suggestion which has been so often made by orthodox believers, that a disbelief in the existence of a Deity, implies a deficiency in the power of reasoning—a mental defect arising from some species of mental or moral obliquity. If this were true, it would constitute no reason for the exclusion of such testimony; for, a sound and perfect state of his reasoning faculties, is not essential to the reception of testimony from a witness. Recent English newspapers show, that "Samuel Hall, charged with the manslaughter of an inmate of a lunatic asylum, in England, in which he was keeper, has been sentenced to twelve months imprisonment. The prisoner was convicted on the evidence of a lunatic patient, and the judges have since held that he was properly examined as a witness." But the assumption that atheism indicates great mental or moral deficiency, cannot be practically maintained. Atheists, so far as their characters have been reported by impartial observers, are just like the rest of mankind,—like the Christians, the Jews, or the Turks;—of variable character—good, bad, or indifferent, according to the character of the race to which they belong—the education which they have received, and their natural phrenological developments. Like other classes of mankind, they have heads of all kinds, from the best to the worst; but in the greater number, the intellectual organs are rather well developed. Indeed, the investigation of such questions, and the formation of decisive opinions, so antagonistic to those of the community, must require a considerable degree of intellectual activity.

Under the present constitution of New York, this absurdity of excluding witnesses on account of speculative opinions, is prohibited. The third section of the first article asserts, that "no person shall be rendered incompetent to

be a witness on account of his opinions or religious belief." The present President of the United States, Millard Fillmore, long since took an active part in abolishing these absurd rules, and published a number of able essays in the Buffalo Patriot, from one of which I make the following quotation :

"The fear of *future* punishments for false swearing has much less influence on the great majority of the people, than may be at first imagined. No specific punishment for the breach of an official oath is prescribed by our law—Sheriffs, Judges, Justices, Constables, and other officers, take an oath faithfully to discharge the duties of their respective offices—a violation of their oath is moral perjury. Yet in the great majority of cases it is no sooner taken than forgotten—it is scarcely thought of as an obligation—it is taken by the recipient as a mere ceremony, to show that he intends to enter upon the duties of his office. Custom House oaths and test oaths are still stronger instances of the almost perfect indifference with which false swearing is regarded, where there is no other penalty than the punishment to be inflicted by the Supreme Being for false swearing. It is clear that by the Constitution, the most stubborn infidel is eligible to the highest office in the State. He may be elected Governor, or appointed to the office of Chancellor, or Judge of the Supreme Court, and his infidelity is no disqualification whatsoever. And in times of war, when not only the property of one man, but the lives and property, and happiness of a million and a half of souls may depend upon the integrity and patriotism of that man who has the direction and command of the public force, I say, at that perilous crisis, this same man who would not be permitted to testify in a Justices Court, is, by the Constitution, commander-in-chief of our armies, and admiral of our navies. But again, by the Constitution of the State, your Governor may be a professed atheist, whose oath by the laws of the State, would not be received to convict a man of an assault and battery, or petit larceny, and yet, by the same Constitution, the same Governor has the power of pardoning the criminal for the highest crimes, after conviction.

"But how are you to know what a witness' religious opinions are? You must find it in the declarations of the witness. A. is introduced as a witness,—be stated without being under oath or feeling any apprehension of having inflicted upon him the pains and penalties of perjury, that he did not "believe in a Supreme Being." The Court concluded that he had spoken the truth, and that the fact was established that he did not believe, and he having spoken the truth in this instance with strong temptations to tell a falsehood, and no restraints to prevent it, therefore they arrived at this natural and logical conclusion, that if he should be put under oath, and be thereby subjected to the infamy and punishment inflicted for perjury, that he would most assuredly testify falsely, and therefore he should not be permitted to testify further. In brief, he has told the truth when not under oath, and this induces a *legal presumption* that he would commit perjury if put under oath, and therefore he should not be sworn at all. But look at this absurdity in another point of view. The honest, honorable, upright man, who would not tell an untruth to save his right arm, whether under oath or not, when questioned as to his belief, though it varies from the common standard, freely, candidly, and fearlessly confesses it and is rejected, while the dishonest, lying hypocrite, denies what his real sentiments are, tells a falsehood, and is admitted to testify."

LAW REFORM.—The new constitution of Indiana, which has just been adopted, allows every man of good moral character to practice law. The rights of primogeniture have been abolished in Canada.

NAVAL REFORM.—A letter from one of the crew of the Bainbridge, dated Montevideo May 18th, says: We are proud of our naval life at present, and hope we shall have a pleasant time of it. The new law of Congress abolishing the cat from the navy, works admirably. Some few cases, however, have occurred that had to be punished, and we hope they have made impression

enough on us to keep us on our guard against breaking navy laws." A letter from on board the U. S. ship *Germantown* speaks in a style of this reform :

"Although I have been among those who could see no way of enforcing the discipline so essential to a ship of war, I must say that my mind has undergone a great change. I have served in four ships of war under the old flogging system ; but I have never seen, during any part of that time, so orderly, active and cheerful a crew in either of them, as we have had during the six weeks we have been in commission. We have no lawsuits to settle at the main mast—no cursing and damning the men—no confusion; every man seems to do his duty cheerfully, because it is his duty ; and the sooner it is done the sooner it is off the mind. Indeed, it is a matter of surprise to everybody that so good a state of discipline should have been attained in so short a period of time, and that, too, without the use of cats or colts."

PEACE.—The great Peace Congress assembled in London on the 22d of July, and continued in session three days. Sir David Brewster occupied the chair. Richard Cobden of England, M. Cormenin of France, Elihu Burrit of America, and other distinguished gentlemen were present. Appropriate letters were read from Thos. Carlyle of England, Victor Hugo of France, Victor de Tracy formerly French Minister of Marine, M. Carnot, a French politician, and Gen. Subervie, one of the oldest Generals in France.

Among the distinguished gentlemen present I was pleased to notice the name of Don Mariano Cubi y Soler, (Prof. of Mental Philosophy,) from Spain. Prof. Cubi resided some years since in the United States and was an ardent cultivator of phrenological science. I had the pleasure of giving him his first lessons in the anatomical location of the organs. All anthropologists are reformers.

By-the-way, Horace Greely in his letters from Europe expresses the conviction that war is preferable to the present tyrannical oppressions of the people. He says: "When the peace society shall have persuaded the Emperor Nicholas or Francis Joseph to disband his armies and rely for the support of his government on its intrinsic justice and inherent moral force, I shall be ready to enter its ranks ; but while despotism, fraud and wrong are triumphantly upheld by force, I do not see how freedom, justice and progress can safely disclaim and repudiate the only weapons that tyrants fear—the only arguments they regard."

The London *Punch* utters a word for peace in its own amusing way :

"How the world would stagnate, were it not for the follies of the hair brained and enthusiastic!—Happily, they now and then make the sides of the grave and wise to shake with wholesome laughter ; even though the aforesaid gravity and wisdom quick subside into compassion—profoundest pity of utopians. How many laughs has wisdom enjoyed at the cost of speculative folly ! There was one Harvey, who avouched a discovery of the circulation of the blood. And the world laughed, and then rebuked him; and finally for his outrageous nonsense—punished him by depriving him of his practice.

There was one Jenner, who having speculated upon the hands of certain dairy maids, theorized upon vaccine virus, and declared that in the cow he had found a remedy for the small-pox. And the world shouted ; and the wags were especially droll—foretelling, in their excess of witty fancies, the growth of cow's horns from the heads of vaccinated babies.

When it was declared that our streets should be illuminated by ignited coal gas—the gas to flow under our feet—the world laughed ; and then, checked in its merriment, stoutly maintained that some night London, from end to end, would be blown up. Windsor, the gas man, was only a more tremendous Guy Fawkes.

When the experimental steamboat was first essayed at Blackwall, and went stern foremost, the river rang with laughter. There never was such a waterman's holiday.

When Stephenson was examined by the parliamentary sages upon a rail-

way project by which desperate people were to travel at the rate, of say, fifteen miles an hour, the *Quarterly Review* laughed a sardonic laugh, asking, with killing irony, "would not men as soon be shot out of a gun, as travel by such means?"

The wise world has laughed at the circulation of the blood—at gas—at steamboats—at railways. Why should not the world enjoy its horse-collar grin at the preachers of peace! Why should not arbitration (until an accepted principle) be quite as ridiculous (until triumphant) as vaccination? If Jenner was a quack, why should not the dove—the symbol of peace—be pronounced a most fabulous goose?"

AUSTRIAN DESPOTISM.—Mr. Charles L. Brace, an American citizen, who was lately imprisoned by the Austrian Government, in consequence of their cowardly suspicions, has recently written an account of his experience with the Austrian authorities, in which he gives an elevated idea of the manliness and heroism of the Hungarians. But of the Austrian authorities he says, "one must be in their police offices, suffer in their prisons, to know what a false, hollow-hearted, grinding system the whole government is—an administration so complete and so degrading that it encircles every person, to the boot-black in the hotel, with its entangling espionage and inspection, crushing at once every free thought and action."

"Perfectly aware of what a fearful corrective WAR is, solemnly conscious of the accounts which I am to render in another life for my influence in this matter, I say here before God, that I would consider it one of the best actions of my life to strike one good blow at this hideous system of oppression. I would lie ten times as long in the worst prison of their Empire, to do it. I could not, in a long life, help on Humanity better. Will the day never come in which AMERICA, the young and the free, shall stretch forth her strong hand among these old States, and say to the oppressors, "No further! Your work is done!" Has not the policy of peace and interest been pursued long enough? Shall not the time come in which we shall rise with the stern rebuke and chastisement which the noble should ever give to those who are wronging the weak?"

"What may the present or the future policy of our Government be in this matter, I know not; but this I would say—of which thorough observation has convinced me—that the first American cannon fired on the waters of the Adriatic, in war with Austria, would be the signal of an outbreak, which would shatter that old monarchy into a thousand fragments—would lead on a burst of indignant resistance against tyranny such as even Europe, with all its Revolutions has not seen.

DESOLATION OF IRELAND.—The New York Tribune after a review of the facts furnished by the census says:

"While other countries have been increasing in population, Ireland has at this day three hundred thousand people fewer than thirty years ago; above a million and a half fewer than ten years ago, and two millions less than it would have had at the usual rate of increase. The diminution has been caused by disease and emigration. It is estimated that at least half a million of persons have died by famine within these ten years. There are even fewer houses now than there were then. Above a million have emigrated because at home despair and death alone awaited them in the future.

Apologists for human wickedness and disorder blasphemously call this exterminating process the Visitation of God. We proclaim it to be the crime of man."

Can this be true? How can the Irish suffer when they have millions of sworn brothers across the channel—Christian brothers who love them with the tenderest affection—whose law of life is, "thou shalt love thy neighbor as thyself," and whose wealth is abundant and overflowing. How can they suffer when the illustrious followers of Jesus Christ near by—the good and holy

bishops of the great church hold millions of money in their hands, which they would rejoice to give with their hearts and their lives, if need be, for the service of their much loved brothers and sisters of Ireland. But we see they are not in the least disturbed; on the contrary, they are spending millions in luxurious indulgence and display—is not this a sufficient proof that the whole story of starvation and desolation in Ireland is purely fictitious? Surely these meek, humble, loving and disinterested christians would not appropriate \$80,000 a year for the salary of a single follower of Christ, or spend on the residence of another a hundred and fifty thousand dollars of money taken at the point of the bayonet from these starving, dying, Irish brothers whom they love so dearly.

CONDITION OF ROME.—The Tribune sketches in the following graphic style the career of Papal tyranny at Rome:

“Meanwhile, in the unhappy capital of Catholic Christianity the process of shooting, banishing, imprisoning and scourging men and women is kept in frightful activity, while the exasperated people wait in desolation and despair for the day of recompense, and desperate individuals seek with the dagger for vengeance upon those foremost in their hatred. Men hitherto untouched by suspicion are dragged from their pursuits to prison or exile on the most baseless accusations, while others are prohibited from speaking to suspected persons, from leaving the city, from leaving their houses after sunset, going to the theatre, receiving visitors, &c., &c. The prisons are filled to overflowing, and new ones have been prepared without the walls, whither through the day one sees their predestined inhabitants led manacled along the streets, while the police arrest all who turn to cast a glance of pity on the sufferers. Such is the state of things at Rome. And the men who do these things presume to brand the democrats as anarchists, assassins and destroyers of society.”

ANGLO SAXONISM.—Mr. W. E. Robinson, in an address delivered at Hamilton College, New York, has boldly attacked the common idea that our prosperous and triumphant career is an illustration of the superiority of the Anglo Saxon race. By reference to the statistics of immigration, he shows that the real Anglo Saxons or English constitute a comparatively small portion of the “population of the United States. Ireland, Scotland, Wales, Germany, France, and other European countries as well as England, have sent forth the stream of population which has originated the American Republic. The amount of immigration from England at the present time, instead of constituting a great majority of the whole, is in reality but an eighth or at the most a seventh of the entire amount. More than one half of our immigration is from Ireland; and more than a fourth is from Germany. If a similar ratio of immigration had existed from the first settlement of our country, the United States might be regarded as being essentially Hibernio-German; or rather predominantly Irish, with a mixture of German, modified by the English, Scotch, and a scattering contribution from Europe, and nearly all other quarters of the world. But this great predominance of Irish immigration, did not exist in so marked a manner in the early years of our republic. Still it is probable, that the Irish is, and has been, the largest element of our population—for even in Virginia and Massachusetts, the purest examples of English population among the old thirteen colonies, there is sufficient evidence in the names of the inhabitants, and other historical facts, of the existence of a large proportion of Irish blood. Even if the English race had possessed an ascendancy in the first settlement of our country, which Mr. Robinson denies, the immigration now flowing into our country of nearly a million per annum, would speedily have reversed the proportion.

The suicidal policy of Great Britain, drives off an immense number of able-bodied, enterprising, and prolific people, to fill our republic, and the stream which is now flowing will probably continue with little diminution for many years. We may therefore say that America is, and must continue to be de-

cidedly Irish in its national characteristics ; and we may as well spare the flattery which has been so liberally bestowed upon the Anglo-Saxon, or Anglo-Norman race, which has controlled the destiny of Great Britain; and which usurps to itself the credit due to Irish, Scotch, and German energy in America.

REVOLUTION OF THE EARTH.—The scientific world has been interested for a few months past in a new method of demonstrating the revolution of the earth, which was first exhibited at Paris.

It is one which any of my readers can repeat for their own amusement, and it is worth the trial. Let a pendulum from thirty to fifty feet long be suspended so as to swing freely *with the least possible friction*. As it is a law of matter that any motion once established shall continue unchanged, until some new force shall interfere to produce a modification, the pendulum once in full swing, will continue to swing in the same direction, gradually diminishing the extent of its movement as it is retarded by the atmosphere. This retardation will not be very great if the pendulum is sufficiently heavy in proportion to its bulk and shape. As the pendulum moves on in the same unchanging line in which it performs its first oscillation, it does not regard the change produced by the rotation of the earth. But the earth near the poles revolves like a centre table whirling round its axis, changing the relative position of everything on its surface. At six o'clock in the morning, the north line of an observer near the pole coincides with an east line at the equator, at noon ; at six o'clock in the evening, his north line is exactly the reverse, and would coincide with a west line at the equator.

The inspection of the Globe will show that those living on opposite sides of of the North Pole must necessarily point in opposite directions when they point north ; consequently, if a pendulum is set in motion north and south at A., and continues to swing until by the revolution of the earth for twelve hours it is carried to the position of B., where the north and south line is reversed, its relative motion will be changing every hour. In six hours it will swing east and west; in twelve hours it will completely reverse its course, and in twenty-four hours it will change through every point of the compass, and return to its original direction—apparently changing, but really unchanged.

Thus, the pendulum, like an honest, inflexible statesman, preserves its integrity, while the earth, like the mob of political parties, whirls around and returns to its starting place. But at the equator, this would not take place. There, north is the same absolute direction all around the globe, and the pendulum in twenty-four hours would not change its apparent direction the least. Half way between the equator and the poles, the changes would be intermediate between daily rotation and absolute immobility, and the apparent rotation would require forty-eight hours. In our latitude it would be a trifle more.

The same principle has been illustrated by balancing a wheel; and by balancing nicely a seven foot bar of wood, so as to revolve without friction in a close apartment. The bar being placed north and south, would continue pointing in the same direction, while the earth revolved, giving to the bar the appearance of a revolution around its centre. This experiment requires that the bar should be perfectly free to move, but not so light as to be easily affected by the surrounding air, which has the common motion of the earth, and would tend to carry the bar with it.

WORDSWORTH.—The following spicy notice of the life and writings of Wordsworth the poet, is from the pen of the editor of the New York Day-Book :

"Of his internal life, of that intellectual, moral and spiritual development and activity which formed the essence of his being, he has left abundant and bounteous records. There is nothing in the slightest degree mysterious nor doubtful in the history and works of Mr. Wordsworth. He was evidently possessed of at least a full consciousness of his own importance and genius, and he has taken a very shop-keeper's care in presenting his mental productions to his cotemporaries, and collecting them for posterity in their completeness, their length, breadth, depth, and—shallowness; for much that Mr.

Wordsworth has written, despite his unquestioned genius and artistic skill, is incredibly shallow, and insufferably common-place.

The task of biography in the present case has been performed with affectionate care and religious devotion to the wishes of the dead. It is a book which will be found of rare and precious interest to the class of zealots who worship Wordsworth as little short of a god. To the great mass of mankind, however, it fails in interest, and this notice will answer a better purpose than the reading of the book does."

Miss BREMER sailed for Sweden on Saturday, September 13th, in the steamer Atlantic. A letter from Miss B., dated the 17th, will appear in the next No. of the Journal.

THE OHIO TEACHER'S ASSOCIATION held an interesting meeting at Cleveland in July. "The establishment of *Free* schools, or the duty of making '*the property of the State responsible for the education of the people*,'" the commingling of the sexes in school; the State Superintendency; the establishment of Normal schools for the special instruction of Teachers; and the institution of Houses of Reformation for juvenile offenders; constituted the most important topics of discussion during the session. In regard to the second subject named, the association unanimously adopted the following resolution, viz:—

"Resolved, That the best interests of our schools and of society will be promoted by having both sexes attend the same school, sit in the same school rooms, and recite in the same classes."

FEMALE PROGRESS.—Another Woman's Right's Convention is to be held at Worcester, Mass., on the 15th and 16th of October. Paulina W. Davis, W. H. Charring and Lucy Stone are the committee who make the call. These movements have attracted notice in England. An able and very favorable notice has appeared in the Westminster Review.

IN Paris, a lady has made her appearance in Court, and sustained her rights with the ability of a practised advocate. Another, (the widow Brulon,) has received the decoration of the Legion of Honor for her services as a soldier in the army. There are few women who would aspire to such distinctions, but there are doubtless many who would succeed as advocates, and who could intercede for the life of a poor criminal with irresistible pathos. We have already had an example in an American Court, when Mrs. Gaines, the celebrated peeress, spoke for herself in New Orleans. This incident was described by a writer as follows: "We never saw but one lady arguing a case in our courts. It was Mrs. Gaines, who in 1842, appeared before the First District Court, (Judge Buchanan,) accompanied by her gallant husband in undress uniform with sword buckled to his side. It happened that Mrs. G's lawyer, becoming dissatisfied with some decision of the Court, retired from the case, whereupon the dignified veteran advanced towards the lawyer's table leading his lady by the hand, and begged that the Court would allow the lady to plead her cause. The scene was quite an interesting one. There stood on one side an array of our oldest and most learned counsellors, who were resisting the lady's pretensions with all their skill and ability, with a large lot of law-books lying before them. On the other side, stood the bright-eyed handsome little lady, and the erect and war-worn veteran, her gallant husband.

The claim of the lady, to be heard in her own case could not be denied. She proceeded in her own remarks, but soon became so piquant and personal that the Judge interfered, and begged her to confine herself to the argument.—Thereupon the gallant General arose, and in a slow and measured style stated that for every thing that the lady should say, he held himself personally responsible in every manner and form, in the court and out of court.

This allusion pretty soon quieted the sniggling of some young attorneys who were present, and who appeared mightily tickled with the scene. Mrs. Gaines was permitted to go on and argue her case to a conclusion.

Meantime the Female Medical College at Philadelphia is in prosperous operation, and all the liberal medical schools will be open hereafter to female pupils. The last news of Miss Blakewell is contained in the following paragraph:

"MISS ELIZABETH BLACKWELL, M. D., has recently returned to New York, from a two years' residence abroad; one of which was spent as an *interne*, or house-physician at the Maternity Lying-in Hospital of Paris. Another year was occupied in the same capacity in the St. Bartholemew's Hospital in London. Miss B. has also been some time with Preisnitz, at Graeffenburg, studying the water-cure treatment. Miss Dr. B., we understand, has just opened an office at No. 44 University-place, and is prepared to practice in every department of her profession.

ERRATA.—In the last No. of the Journal, owing to the editor's absence, a few pages were printed without his supervision, hence a few typographical errors. In the poem on Progress, for "begrims" read "begrime," for "stars of night—full sky"—read "stars of night's fell sky." In the article on Necromantic Poetry, for "under the inspiration as *we* supposed, of the spirits of Shelley," &c., read "under the inspiration as *he* supposed," &c. In the next to the last line of the psychonetine impression from a valentine, for "instructive," read "intuitive."

A serious error was made in the paging of the Journal, from a misunderstanding of my directions, which has just attracted my notice. The separate Nos. of this volume are all paged indirectly from 1 to 32 or from 1 to 96 as the case may be. The dollar edition of the Journal was paged from 32 to 64 instead of from 1 to 32. The \$2 edition was correctly paged from 1 to 96.

HORACE GREELY, in his juvenile days, is described as follows by the editor of the Boston Mail:

On a visit connected with political matters, to the Hon. Rollin Mallary, then one of the most distinguished members of Congress, and the most able champion of the "American System," we went with him into an obscure printing office at Poultney, Vermont, his place of residence. Among other things, he called our attention to a young compositor, who was rather awkwardly "sticking types," and who, though full grown, was evidently the youngest apprentice in the office.—His legs ran a good deal more than 'a feet' thro' his pantaloons—the sleeves of his coat scarcely reached below his elbows—his hair was very *white* and flaxen, and, he was on the whole, in the aggregate, taken separately and altogether, the greenest looking specimen of humanity we ever looked at—and this is saying a good deal, for 'we keeps a looking glass.' 'That boy,' said Mr. Mallary, 'will make a remarkable man; I can't hold an argument with him on masonry, or anything else connected with politics.' As Mr. M. was considered one of the ablest men in Congress, his remark caused us some surprise; and we not only 'made a note of it,' but took another look at the 'DEVIL!' (printer's we mean) and could not but trace in the expansive forehead a mind formed in nature's finest mould, and wrought for immortality.' It was years afterwards that we became aware of the fact that that boy was Horace Greely.

TOBACCO SMOKE.—It is stated that the people of the United States spend fourteen million annually, for segars. Is tobacco nothing but a poison? and are these fourteen millions worse than sunken in the ocean! If so our shrewd and calculating people are acting very unwisely in a matter of dollars and cents. There are two or three sides to this subject, and it will be well to study in detail the moral, intellectual, social, and pecuniary relations of tobacco before we pronounce a dogmatic opinion in reference to the weed or its consumers.